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M2553

Thursday Group I

Barn

March 20, 1975

MR. NYLAND: Do you need that light in the back?

Voices: No.

MR. NYLAND: So, last Monday they had a showing of the film - the movement film - in San Francisco. I think it was quite an event because many people from Sebastopol and the Land went down there. A couple of days before that was some music, so they had a whole set-up. I think it is very good for cooperation among us because, after all, the Foundation is closest to us than anyone else, even if we may, every once in a while, differ in the way they advocate Gurdjieff's ideas. That still remains our particular task: to keep on talking about Work in close cooperation, I would say, with ALL AND EVERYTHING, and a constant study on the part of all of us regarding that book. You will discover more and more treasures in it and dependent, to some extent even, on your own development you will gradually see more and more on what is meant and how it was written. And therefore it will become an inexhaustible source of information and inspiration. Many times I think

that when you feel a little down and when you're not very clear about Work, or that there is not so much interest and wish to do any, I think a little bit of reading in that book can help you. And perhaps it is the most simple way of bringing you back into a state in which you, I think, should be.

The state in which you should be I've compared many times with certain kinds of people which belong to a very general Group Number Four. You know what I mean by that group - symbolically I always call it the DO RE MI of the beginnings of Kesdjan. Those are people in ordinary life who realize there is more to it than just ordinary existence, and more to their personality than just the outside behavior forms which are ticked off, you might say, by your sense organs. And for those people in whom there is a kind of belief, or perhaps even a suspicion of something else can exist and is in existence, even if it is not very large, but that in itself it has the possibility of growing. And if we call that essential, or perhaps inner life, or sometimes we say a spiritual aspect of a person - it doesn't matter very much what name you give it. The realization is that a man in that sense is two-fold, and that the functions he has to fulfill on this Earth are mostly in accordance with the appearance and the behavior of his personality, which of course is also fed by his feeling and by his intellect. But that the other side of a man is really a different kind of an--consists of a different kind of an aim. Because if you consider life on Earth simply as some years that you spend between conception and birth and dying, thinking that then that is over, you have no trace of the characteristic of such a man, I call him Number Four - a man who belongs to that group. We say One, Two, and Three are ordinary people, having a physical, a feeling center and an intellectual one, and no further questions asked, not even by themselves, not even wanting to find out. Even if they are

confronted with it as a result of their experience or suffering, they don't want to think about it and simply let it go and say, well, all of us have to adjust itself--themselves to that what happens, and tomorrow is another day and it is laissez-faire; it doesn't matter because tomorrow we'll die anyhow.

Well, you see those people I would consider superficial. In a very general way I believe they belong to mankind for a very definite reason of supporting: supporting the life on Earth, in their way, by having to live their ordinary life on Earth until they die, without any further reason to think that there might be something esle afterwards, hereafter; very seldom wanting to talk about heaven, and certainly shy away from the idea of hell, not knowing that they are in Purgatory at the present time. But when it dawns on them that perhaps this life on Earth has a dual meaning, and that many times in our, what we call unconscious state, we live in Purgatory, that then the aim could be that, because of an understanding which can be given to one as a result of his life affecting him in the different experiences which he has to undergo, that then perhaps there is some possibility of understanding why he happens to be on this Earth. And then in connection with that, seeing his life, and mostly his personality, and not growing any further as far as the physical end is concerned and, although he might acquire a little bit more information about his feeling and perhaps even embellish that, or go into depths regarding that possibility of living, and that of course he can acquire more and more knowledge about himself also, and about many other things and put it in his brain, and when he has a good memory he can produce it at proper times.

You see that is still a different question for a man who is concerned about his life, who really feels that he has something to do besides just living. And that then these ideas of a spiritual possibility, or that what could become for him really a desire to see if that what

is now potential could take on more of a form, and that he, thereby, could extend his life into a different section, as it were, of life as a whole - meaning by that, that perhaps there would be an opportunity of living and continue to live even after his physical body dies, naturally with the assumption that that what exists, as far as his feeling and mind is concerned, need not die because that is of a different kind of quality. The force of life which is now in the physical body can, when the physical body is destroyed because of the conditions of Earth still continue to live in some way or other. And it is quite logical that then, if that is the case and if I want to believe in it, that then as a result I will try to develop the possibilities, which exist in my feeling center and in my mind, to such an extent that they have left, as it were, the influences of this Earth because that also will die. But that there is something else in those two centers which belong and could belong to a different kind of life, I say simply hereafter, so that they are not subject to death at all, And if that's the case, then it is worthwhile to develop such centers to such an extent that they could have a life of their own. By that of course I mean a further development in the direction in which they have been started. And when I say this DO RE MI is a group of people who are concerned about the possibility of life existing further than just overcoming, you might say, the fact of one's death, that then for that reason they become interested in the possible development of that what is not as yet evolved.

And this whole question of evolution comes to the foreground in seeing that that what now exists still has a possibility of life continuing to exist in a different kind of a form, and that it might be necessary for people in general, who think about such questions, that they ought to look for an opportunity. of how can they let potentiality further develop. That is what we are talking about. That is why we talk

about a beginnings of an understanding of a method which will open an opportunity for such a development. And it is logical that we want to have people who already belong to this DO RE MI group, because if they are just ordinary people, and perhaps even having a little curiosity, they're not material for this kind of Work. Because if one wants to believe that one wants to do something about oneself, you have to have people who are willing to do Work for it because it's not going to be given, as we all know, by Mother Nature. She just stops at a certain point and says to us, go ahead and do now what you can. Either you will die, and that may be the end of it as far as you know, or you will want to continue to live, and that will be the beginning of something else for yourself.

So you see, these questions come up when we have a group in New York - Tuesday. I've listened now to many of these meetings and, as you know, I've spent there a few times myself. And the general caliber of the questions asked is not sufficiently high. There's either very little interest of that kind of wanting to Work, or wanting to do something even if they profess to be curious about certain, perhaps even, emotional states. Or maybe they have some difficulties in questions in ordinary life which you would like to have answered. That group is not functioning. It is functioning as far as we are concerned in having moderators and people who want to answer questions, because many times the way the answers are, are far superior to that what they ask for. And that has of course also a difficulty, because if they ask at a low level they should be answered on a low level. And it is not right to answer them then with material which belongs to anyone who really already has made some attempts of Working in the right direction, and has an understanding of it. And it is actually not right to continue to give that when there is no particular response on the part of the small group itself.

I'm not criticizing them. I'm only saying that they are not the right kind of material, and I do not know even why they come. Because they can satisfy their little bit of hunger quite easily by reading ALL AND EVERYTHING and other books about Gurdjieff, and from people who have been in contact with the ideas, or at least with Gurdjieff himself. So I have decided to stop that group in New York for a little while. We'll give them Easter vacation to start with and continue that. I don't want to spend the energy for several of us to go down there and not get any particular return than only what they could derive from it. As far as the group itself is concerned, I don't think they will miss us. If they do and if they are actually in earnest, I think it will be quite all right for them, for some of them, to come here. Instead of having the group in New York, we'll have it here on Tuesday. It will be in exactly the same way as the New York group but with one little difference, and I base that on an experience of having talked some time ago in what we call the seminar groups. That was a series of eight meetings in which we talked about principles of Work and definitions, here and there a little extending it in the direction of an application, but the accent was not on the application as yet, not putting it into your life. It was only on that what we understand by Work and how one then could perhaps apply it, without asking any question about what would be the result because I didn't expect them to apply it at all. I just wanted them to know what is really in ALL AND EVERYTHING regarding Work itself, and explaining it in a certain way so that perhaps it could be a little easier understood.

The Tuesday evening from now on, and it will start next week, will be a continuation of such seminar groups. I will ask Ernie to advise the people of the Tuesday group however we can reach them and whatever we can do to tell them that, for the time being, the group is closed. When we will start another group in New York I honestly don't know. I

don't want to spend energy which is not usefully spent. If there is a demand we are here, they can come. If they want to, they can even come to a weekend if they like. But then we will have three groups: Tuesday, Wednesday and Thursday. In order to define them, I would call the Tuesday a Group III, the Wednesday will be a Group II, and the Thursday will be a Group I. To the Tuesday group should go all such people young and perhaps even old who don't know very much about Work itself, and have even difficulty in understanding what we mean by impartiality, or simultaneity, or that what we talk about when we say objective faculty or an 'I', and the proper functioning of an 'I', and what an 'I' can produce, and what an 'I' actually can give one, so that they can have an idea of what is really Work and basing it on many times of references to ALL AND EVERYTHING which, as you know, we are now trying to do, to put it in a certain form so that it can be published in Firefly. The pairs will continue to select their own pairs with whom they want to talk, and then they will have--be in charge of such meeting. And the following week they will be replaced by another pair, and so forth, whichever now the group of the more moderators are. We can add to that, and some may not want to do it for some time; it doesn't matter very much. We will invite people from New York to come if they want to come. But otherwise, those that have been coming to Wednesday particularly, and those I call new, and those who came to the seminar, they should primarily come to the Tuesday meeting. They need not come to Wednesday. I don't want to say don't come, but it is a different kind of a group, and we want to have it maintained on a different level. And in much the same way, I don't object to anyone to come to this group, although I call it a Group I. It is only what you can obtain. And if you only can use it, it will be quite right. The only danger about such things is that you hear too much about the things that are not as yet suitable for you even to hear. You will not

be able to place them, and you may already think that you can apply that what you have heard. And you have not gone through the directions in the beginning and the development which is necessary to become associated with the ideas of Work. And the principles were particularly in the beginning of how to apply it. So I think we can leave it simply at that. I believe that on Tuesday those who wish to come will come. And if they don't want to come to Wednesday or even this group, it's quite all right.

Now Wednesday. It's a different kind of a group. You see, you understand now that the Tuesday group I was dissatisfied because of the audience, not the people here from Warwick who make the trouble of going down there - that is--I'm not talking about them. I'm talking about the New York people. And we have had that group for the purpose of seeing if there were people in New York for whom it was worthwhile to come to a meeting and talk about Gurdjieff. At the present time I'm convinced we have not as yet reached the right persons. It is possible they exist, and perhaps later on we can have that kind of a group then, but it has to be based on a different kind of an idea - not curiosity and not a little sentimentality, but the actual wish to do something about their own life; with other words, people belonging to the DO RE MI Group Number Four.

The Wednesday group - in general it is developing. Last night was a good group, particularly towards the end. There was more exchange, there was more discussion among yourselves, with different ideas as expressed by one or the other - it didn't matter who. Whoever took part in it felt that they wanted to say something that was worthwhile for them. And it had to do with Work and an application and a state and results. At the same time, I think what is necessary that the result is only that what you can tell about knowledge of yourself..A result is not as yet that there was something present to you, or that

there was something extraordinary that you would call objectivity. A result is Work is a knowledge which is given by means of an 'I' about yourself as you are, as you behave. If it is extended and it becomes longer, you might say, than an awareness, and it is a state of awakening on the part of 'I', this 'I' keeps on looking at you, in a certain way of course impartially, and recording immediately. But that is the function of an 'I'. But the result is that you have the knowledge of how you are, what you are, not only that you are. When it is continued over a little while, and you have then a, you might say, a combination of all kind of such moments, then there is a possibility of saying what actually you did see of yourself as a human being behaving, as having perhaps even thoughts or feelings which made you do what you did. And perhaps even a little bit critical about what you had done, seeing the different attributes of yourself, or perhaps even the traits of your character, of that what actually you were as a personality, behaving in certain conditions; constantly, you, yourself, what was this creature that was at that time doing something which then became noticed by an 'I'? I say noticed because many times, when you think about it afterwards, it is simply a description that you remember and that belongs to the noticing. On the part of the 'I' it is of course an awareness, otherwise the 'I' would not give you the truth. And we are after the truth of oneself. I want to know what I am because this is my tool. I am, for myself, my own laboratory. I want to experiment in this laboratory with a variety of different ingredients which are available to me in my life. My particular talents, or reasoning, or that what I can do, and dexterity, or that what I feel, what I think - all of that I want to have scrutinized from the standpoint of truthfulness, simply because if I don't and I base it on certain things that are just a little bit of an inclination of perhaps it might be so and maybe something else, when I keep on interpreting, when I keep on rationalizing,

when I keep on explaining to myself, when I constantly want to put certain things in certain words because I associate with that, then I'm not as yet in the direction of receiving the right kind of a result. The result is the truth about what I am as a human being, and as I behave, and as I am wanting to continue with my life. And for whatever reason I feel that I can do what I can do, and as yet not be able to do what I cannot do, I want to make absolutely sure that what I cannot do can perhaps ultimately be evaded, be omitted, be counteracted, be undone; so that then in that kind of a process I can grow up. And I want to talk about the possibility of such growth. And I want to report on it that I now see what kind of qualities I have which sometimes perhaps I didn't see in the past. But if I have seen them in the past, now I see them for sure because they are there and there is no question about denying them. That is result. That is what I am. That is the description of me, as I behave in ordinary life, and I live my life to the best of my ability. And I introduce, at such a time in my unconscious state, something that is conscious about me and that will teach me in time how to become conscientious.

You see, that is the idea of growth. I want to see in myself the possibility of an evolution. I want to put myself in such situations that I have to evolve because I have to meet conditions in a different way. And with that I have to know what I can expect of myself, so that there is something that is the truth about myself as I am. I can say, quite simply, mechanically, that I'm like a machine, that I'm really impossible for myself, that I'm incapable of order, that I don't know what to do with the energy I possess, that many times I'm not at all communicative when it is really necessary to be that. That sometimes I feel that I have done this and that and it was really wrong thing to do; I used the wrong words. I created an impression which was not right. I hurt other people and I know it, and I didn't do anything

about it. I was stupid in forgetfulness, I realized that I should have done this and I was too lazy, or I had an excuse because I said I was so tired. And such things one wants to know about oneself. And you have talked about it in the presence of others because it's not in your private life. In your private life you talk to God, and you talk about a variety of different kind of things: sometimes things you are ashamed of, sometimes the knowledge that really you are a nincompoop in the eyes of the Lord, that you are a sinner, or that you ask for forgiveness in the presence of Him. That's your private life. But when we talk in this kind of a group, we call it mesoteric. That is a group in which there is an application of the possibilities of a knowledge which is useful for the growth of myself, and that that, in that respect, that what can grow up and what I know is now potential, that I will want to create certain conditions in which those two centers - the emotional and the intellectual - can actually start to function in my life; that it is not dependent on just a little flash every once in a while in a moment, but a continuation of that what will create an 'I', then being in an awakened state, and an 'I' which then, at such a time, can actually start to guide me. And then I will receive information about myself. And that is the knowledge that I need in order to develop further, because then I will know what I am. I will know what is this material that I have to deal with, that this 'I' has to deal with.

It doesn't matter if you call this body 'it'. What is the difference? There is something that is definitely of a higher nature, when you start talking about an 'I' and when you want to create it. That is the whole purpose of wanting to create something that has more value than we have in our ordinary unconsciousness. And if I called it unconscious state now my body, and I say 'it', it's only to separate two things. One is quite definitely an aim which I've set for myself for

my life in order to develop and become a man. And the other is that what I work with: my ordinary body, my laboratory in which I tehn want to Work and do all kind of experimentation, and use all kind of condition to see what this body is capable of standing, or can perhaps develop as a result of such exposures. That I want to experiment with me in different conditions with which I'm unfamiliar to see how I react, to see constantly how I'm habitual, and I'm sometimes running around like a chicken without a head, that I really don't know and that I'm uneasy in the presence of some people. And I really don't know how to answer a question and don't want to admit it, that I want to make and create an impression of hypocryst, that I actually do know more than I do know. And I don't know it, and I know it myself, but I am a liar many times in that way - by implication because I'm afraid and sometimes I'm ashamed. But that's all right because that's what all of us are: unconscious stupid fools sometimes. Even if you think that you are so marvelous and so wonderful, and you have created and maybe you're an inventor, or even you might have published a book or so, or you are an artist - all of that for us is still ordinary mankind. Beautiful as it is, and without any question aesthetic and also ethical, and marvelous to look at, marvelous even to experience it, but we're not talking about that. We're talking about the possibility of a man continuing to live, and to understand the laws of the universe instead of just this puny little Earth. We're not primarily interested in the study of mankind than only when it gives me an idea of what I am as a so-called man. And if I then wish to develop. then I must know what I can count on, what is the truth for me. Because if I start evolving, that is, if I put myself in the process of wanting to evolve up to a higher level of being, I must know what is this stepping-stone from where I start. Because if I step up, you might say, and the stone is soft and not reliable, it is not giving me the solidity which I need to

getting up to the next step. I want to make sure that where I step from, even if I give it a push, can still stay and give me the force to get up to the next step. That's the whole purpose of wanting to know what I am in reality, because the reality belongs to this Earth, and I want to have another reality which belongs to a higher level. And I simply define that as a reality belonging to my spiritual existence, or that what I call an essential quality, or perhaps even I say that is within me as my inner life.

This is Group II. This is where you talk in mesoteric language, actually talking about your experiences of application, in truthfulness, constantly trying to tell what is Work for you. I will not let you go, neither on Tuesday or on Wednesday, that you don't start out with a description of what is Work for you, as moderator or as first speaker. And in that I'm asking you to continue to use words like 'I', which Gurdjieff uses, words like objectivity, which ;urdjieff uses, words like impartiality, which Gurdjieff uses. We are not so far removed from Gurdjieff that we can build our own little bit of castle. It is still something that is to be based on esoteric knowlege which came from him, and it is not necessary as yet to make new interpretations. That you have difficulty sometimes to admit that in the presence of others, and that sometimes you're not formulating it in that way as yet, and that perhaps you have difficulty in using such words because you don't understand them well enough, or perhaps you would have to admit that you've never thought about them sufficiently to make them your own - but I think it is very necessary that each group starts as if it is a quotation from your own life, in which you relate of that what is important for you, as Work, and you put that in owrds of how you have reached certain, certain truthfulness about yourself by using the method, which you then describe in very simple words. Because you want the level of a group - Tuesday or Wednesday, doesn't matter which - to be

right up there in the beginning, and not to allow it to be dragged down by any kind of a nonsensical statements with which you may want to start. You can start with a quotation and reading from ALL AND EVERYTHING. Fine. But then talk a little bit about it, what is the meaning of such a quotation; otherwise it might be a little bit too vague, and you leave it too much to the interpretation of someone else.

Start a group on that kind of a basis : what it is that I am, and what do I wish, and what is it that I now wish to create in order to help me? Even if it is difficult to understand that kind of a creation, coming from almost hundred percent unconsciousness, creating of something that is supposed to function in a conscious manner. But I've explained all that, and you know very well, if you want to remember, if you want to listen to some other meetings, that you then can recall, at least you know damned well what I've been talking about. It is not that each person I want to change and use my language; don't think that. But you have to use a few words that belong to this kind of Work; otherwise it is not Work. Gurdjieff invented many words which belong to Work because he was afraid that (if) we used ordinary language that it might be misinterpreted. Why didn't he use the word death instead of calling it Rascooarno? To give it, as a concept, a new kind of feeling and a new kind of knowledge for anyone who hears it in connection with Work, in connection with his method, in connection with his philosophy. And so it is true of all these kind of words which are made up of three - many times three different kind of syllables, and usually from three different languages, to interpret it in such a way that you then won't forget. Partkdolg-Duty he calls Work on yourself. Trogoautoegocrat*, Heptaparaparshinokh, why should he use it? Why didn't he say Law of Seven? Etcetera.

That is why I insist - excuse me for using that word - for your own benefit to establish a language which all of us can understand. It does

*(editorial correction: says Autoautoegocrat-should be Trogo)

it does not mean that you can apply it, it does not mean that when you apply it you get the same kind of results. But you start out with that little bit of a grammar consisting of just a few terms, and terms which are understood in the right way by everybody. Then you can talk the right language of application. Then you can talk about results. The results will differ dependent on your personality, and the way you are, and the way you have been brought up, and whatever you are as having a certain level of your being. Of course that's obvious. But you must not forget that you come here in order to have an honest discussion of Work. This would start to apply now also to Tuesday - an honest description of what is meant by Work. And time and time again I hope that those who answer will have patience, that they will constantly try to see where the person is living, and then answer from that level on. Then improving if you like, or embellishing a little more, or building up, or saying things in logical sequence leading to a deeper understanding. All of that is admitted when you want to create perspective for a person so that there is a feeling that he sees it as something else still that can come, not just a little bit of an observation process. But that it has to do with the quality of one's life, and really that the person wants to grow up, that that you can kindle in him, that you can touch that particular motivation.

You don't talk enough about motivations for Work. You don't mention these people - I call them in this group, DO RE MI, Number Four - people with questions, people in the form of a question mark, interrogation, wnating to find out, interested in research, the possible development after research. Such people who do want to know because they are honest, and in their endeavor they have not as yet found enough light in order to satisfy them. The motivations of course can be many fold in different people, because there are many things that people who are earnest and serious can start to realize that he misses something, and that there

is an emptiness and that he would like to fill it. Such emptiness is not always the same for different people, but you have to understand what is empty, and then your answer has to be filling that emptiness for that person in the words he can understand, and from the level where he is living, not from a ountaintop as if you want to bless him. That if you want to talk about a variety of beautiful things of how it is going to be in heaven, it has no meaning for him. He's down on Earth and you come down to Earth to give him an answer. And then you have to find out, I say many times, where does he live? That is the motivation. If he has no motivation he will not wish to continue to Work. And you can talk from now until doomsday about a wish that you should have, and a man who has no motivation for it, he will never have a wish. He will admit it in the presence of you and after he goes away he has forgotten it.

People who are so engrossed in their own little bit of development and already know this and that, ask them please not to be prejudiced any longer. Tell them to forget everything they have known, and now listen as if this, what we are talking about, is really entirely new, and as a matter of fact it is rather new. Nobody talks really about esoteric knowledge in the way Gurdjieff has talked about it, as an application in the daily life of all mankind, regardless of type. No one has really given it in such simple ways of description of what men are, remarkable or not remarkable, in certain conditions in which they have lived, even applying it in history and giving indications of lives existing in such a way, perhaps even as reincarnations, or sometimes using ordinary conditions that we, historically, are familiar with, in a certain way trying to explain what actually did take place; for instance, about Jesus Christ, and the role of a disciple what was really the function of Judas. Or the question of contact with those who have gone before, and then wanting to profit by their guru after he had died,

and how sometimes certain things went the wrong way, and because of that there was a calamity. Gurdjieff can tell you so many things of ordinary life of yourself by simply using little names like Makary Kronbernkzion and Lentrohamsanin-- people you should study. You should find out what is really that as a person. Were they in ALL AND EVERYTHING also remarkable? And if so, what was their remarkableness? Like of course you read Remarkable Men and you read a little bit about Skridlov. And Skridlov was an older man, and came to the realization of what was the value of his life quite late, and therefore it was not such a good quotation to use on Tuesday, because people will say that was, after all, an old man and I may have to wait until I get as old as he was. And that's exactly the wrong attitude, because when a person is young, he's open. He's not as yet spoiled. He has perhaps a hell of a lot of knowledge but it doesn't mean that he knows what to do with it. And here is an indication in his daily life where there is already a little friction, where there is already a possibility of knowing something, but not quite clear about what he really knows. And many times not knowing what to do with it because there has always been, in our own education, such a separation because*(*should be 'between') what you have learned at school and even what you have talked about with your friends or your father and mother, and the actual application in your own life when you have to face it. And then when you are on your own, and you have left the house of your father, and you wanted to make a world for yourself - we have never made such - really, of course, each person tries to do their best. And it's wonderful, you see, when there is an uncle who wants to give you advice for your life, when you go out into the wide world and you are going to stand on your own feet.

(Yah.)

(SIDE TWO)

Yes, you see, that reminds me of an uncle of mine who gave advice -

also it was not to me, it was to my brother. And he says: now, my boy, remember there are always good people in this world. Well, my brother said, thank you. He was going out to another country. He was going to be away from our house, from our home. He had to build his own life, he had a good education, but he was going to be in a strange world entirely. And how is one going to look for good people in a strange world, when you have an office job, for instance, and there is a boss you don't like? What does one do in ordinary life when there is not enough advice given of how to, how to behave even? When many times the different relationships are not understood, and when there is not a strict rule - partly morality, partly ethics, partly of that what is becoming, partly of that what belongs to a man as he ought to be, and partly just glossing over a variety of different things which, for lack of being able to define them, simply receive a name, and then, by that name ye shall know them. And of course you don't know a damned thing about it. You have to learn in this life what you are worth, and probably you have to find it the hard way. And it is only in order to help a little bit to have some more insight about what are the possibilities for yourself, that here and there, having an aim of that kind, maybe you can refer to it in time when conditions are a little difficult, and you feel that you are left alone, and you have to fight it out all by yourself. And maybe the friends that you thought were friends turn out not to be friends at all.

That's why I emphasize if we, on a Tuesday, can have people who really want to find out something about Work itself, that they are new and that they are coming to this group, and want to stay. It's interesting; every time I say, oh there they are. Here I come and said, they did come, didn't they? And many times I ask myself, why did they come? What is it that we can talk about and make it worthwhile, so that actually they feel that it's all right to spend the money on the gasoline, and

use the car for coming here? Because you must have something that is like bread that is given, something that you want to digest, something that really is edible, for yourself, that you can use. It need not be cake but it certainly has to be some substance of sustenance, of that what you really wish so that, when you remember it the next day and the day after, that you say, yes, there was something perhaps what was touched within me. And now, remembering that, and I now, I wish to Work. And I don't feel like Working, and it is too busy, or there is some other kind of an excuse and I don't. And I go through the whole day. And at the end of the day I take an accounting of myself. And I say, well, about fifty times I happened to think of Work, but, to be quite honest, I just have tried - I tried it a little bit - maybe two or three times. And that is such a shameful statement. For any young man or woman - of course man is man for me always, human being - it is such a shameful statement that there is so little the wish for further development, and so little insight of the existence of an inner life, which is crying for help and wants to grow up. And you, owning it, you have a responsibility to take care of it when you hear such cry. But, you see, you have to set aside sometimes your ordinary life a little bit, and you have to make allowances that your ordinary life is required, and takes up a tremendous amount of energy, and that not all the time there is an opportunity even for thinking about Work itself. But really you must divide your time much more--much better and allow a little bit of a moment to come in, and then say, stay with me, don't run away as yet. Make it feel - you know, this 'I', this 'I' is sensitive - make it feel that it is wanted, that you really are happy when it can be there, and that really it is sufficiently interested in you to stay with you, that it has come because of your bidding, that you have prayed for it, maybe at times that it could be there. When you talk about your life, and your wish to find out if actually you could Work, and that then when it does

come and that it goes away - such a pity. Why is that I cannot hold on to it? What prevents me from holding on to that what I see as something lovely and beautiful, that actually is going to help me and I have belief in ? Why can't I keep it? And of course you must ask yourself those questions: why can't you, whenever you wish to be conscious, be conscious? And why is it so impossible to be really conscientious about yourself? Why don't you know enough? Why is it that it has not been given and not developed? And we can blame culture and civilization and the rest, but there is no particular reason to refer to that any longer. You see, I have such a definite feeling you have a group. You can do something with a group, and with the different people. There are enough of them and there are several of them who are really quite serious, and who could take off their time to spend a little bit with you, to find out what it is that you have as questions, and perhaps can even given you advice for your ordinary life. Of course I know it is being done here and there. I would like to see more of it. That is all.

I say this because I am in contact with a variety of different letters I get. Gradually, as we become a little known, people start to write. And it is always that kind of a question, what kind of words to use, and what does one know about someone who happens to be somewhere, and not being clairvoyant and not being a medium, it is very difficult to have a contact. It sometimes is only a letter and a few words. And you can have a correspondence, and you can ask more, and then you get long letters of a great description of this and that and so forth. And again it takes time to read it. And time is rather limited because there are so many things that could be done, and have to be done, and some have to be left because they are not done and no one can do them perhaps. Or, no one has found the time to do it.

If you wish to Work you will find time to Work. This is the one requirement of a motivation. If I sincerely wish that to, to see that

what I am, and I know what I am, and I'm not a fool. I'm not so conceited that I close my eyes. I see myself many times in such unfortunate forms of behavior that I sometimes I say, how is it that I don't hate myself more for having allowed myself to be this weak? Or not being able to find the right word, or not wanting to enter into the feeling of someone else because it's too much trouble for me. Why should I spend the time listening to someone who's just talking nonsense, and perhaps in the midst of that nonsense there is a pearl of something, and perhaps it was your responsibility to find it. I do not know and I'm not critical about it, and I'm not saying that you ought to be different from what you are. That is your affair. I only hope that, for yourself, you will find for yourself that what is needed for yourself in relation to others. When I see stupidities of not leaving a car in the right place in the parking lot of the Guesthouse, I say, how dumb they are - not even wanting to consider the possibility that someone else might want to go through it, and then your car is in the way, or you park in the wrong place and you don't excuse yourself. Or that you see that things that could be done by you, you let go because you don't want to bend down, and pick up a piece of paper that fell from someone else's pocket, maybe, or is dirtying this and that on the floor. What is it sometimes that one makes oneself to be, to be such a, I call it, a nincompoop?

Try to see that a little bit more because you have to be much sharper about yourself. Even if Gurdjieff says an impartial criticism, he emphasizes criticism at the proper time, after impartiality has given you the truth. Because certainly we're not perfect, and in that particular human form living on Earth, and being influenced by a variety of people which of course affect us and to which we react - it is not always justified what we are doing, and what we are saying, and let alone even what

we are feeling about others. I talk many times about complaints. Well, maybe the complaint is justified, but have you been all right? That is, that you could ask or say or have a complaint about someone else? He is without sin, let him throw the first stone. You remember that. I remember sometimes people say, why aren't we more emotional? And my answer is, why aren't you then? Start. If you want other people to Work, you Work. Maybe that will give an example. Maybe that will help someone. If you fly off the handle, how can they believe in you? Of course it isn't right. If you make a promise and you don't keep it, you think they will want to talk to you about God Father Almighty, All-Quarter-Maintainers? Of course, your words have no substance. You are, as a human being, the representation of your being, the level on which you live, the way you then behave is an indication of how life is expressed through you. And if the channel is too dirty, your life is affected, and you're not a worthy preserver of life itself. If one could only understand in what we are dealing with - we're not dealing with fire, we're dealing with life itself. That is just as difficult to handle, and just as precious and it requires just as much care so that it is not going to burn you up, but that it actually is put in the right place, in the proper time, whenever, in such words maybe, or with an attitude that belongs to a man, a man who wants to grow up and become harmonious.

Have you lived one day in harmony? Have you given yourself that task sometimes? Today everything I do will be in harmony with everything I am. My words and that what I'm saying to others will be harmonious as sound. My activities will be as much in balance as I can be. Whatever you do, like in movements, you take on postures to remain in harmony, in balance, in order to do the thing right. When you stand on your one foot in the First Obligatory, you know it requires something in that foot to stay on the ground, and at the same time give support to your

body, which is a little bit out of balance because it is uneven, let's call it. If you insist in making the movements strict and straight, straight up with your hands and arms, straight forward, horizontal to the outside - that is your movement in the First Obligatory. That requires attention you must pay to it. In exactly the same way you must pay attention to the language of Work as we pay attention to the language of movements. You must be careful in what you are saying, and if you want to say it in a certain way, say it in that way. That is the truth probably for you; when it is the truth it's always convincing. Because then you can count on it, that that what came from you was trustworthy, and that will create trust in someone else who is capable of understanding trust.

Many times I talk like that, wishing a group to be a real group, something that actually can help all of us, where each person can contribute - little, or small, or larger, or with the best of intentions, or I don't care - as long as there is one trait of truth in it. When there is within you a very definite desire to make it essential, if possible, as essential essence as you can make it, that will give you the truth. It is difficult if the truth within us is also in prison. Try to understand that why it happened to be because of our civilization. It has kept truth away from other people and we have masked it within. And now sometimes we would like to call on it, and it is incapable because it is bound with all kind of notions and ideas and interpretations of ordinary life. Sometimes well meant, sometimes a little religious and narrow and dogmatic. But the truth is something that has to be set free. And what will set it free, same way as I say Magnetic Center, as will be set free by 'I', 'I' being that what is in reality. Life par excellence, you know, will be set free because it will be recognized when it is in prison, by that what is life in an absolute sense. And

And this is what I would like to see, if it can happen. On a Tuesday and a Wednesday, the groups are combined in that way; they belong together. On a Wednesday talk - those who are moderators and should attend a Wednesday - talk then about what was said the evening before. It's easy now because you can assist it, (do) it, you can come here and you can know about it, and it is not so difficult, it is not New York anymore. And then you can talk about how a person answered, and what you understood the question to be, and how you would have answered it. It would be a marvelous opportunity for an exchange. And that you could have on a Wednesday; you have material right there of the previous day.

But I've said many times you don't have to be dependent on that; your small groups are also sources of material. When, in a small group, you dare to let your hair down, maybe there is something that can go on then among all of you - a small group in agreement. And then maybe some will say, that we ought to talk more about it because it is not clear as yet. That you bring it up on a Wednesday, last night was good. In many ways you talked about things that were not entirely understood by one or the other. But it was very good to talk about it because, by the constancy of that wish to put certain things in words, and to, as it were, to clean up the concepts, you know, like you, like you embellish a piece of wood and first file it off and make it smooth, and then use sandpaper and then emory paper, and then sometimes even polish it. That's the way it is going to be when you talk about Work in concepts. You use it and it goes from hand to hand, and from head to head, and you look at it and you discover this and that. And again and again you bring it out with your own interpretation, or your own wish of trying to develop it, or to see what is the meaning for you. And out of that, in the handling of such an idea in a group, something polished will arrive, will appear and will become your own, because you have all worked for it.

Try to understand you have to Work together. When it is a group, it belongs to gether. It's not just you all alone, or by yourself. Have enough courage to talk about things that concern you in your essential being. And then sometimes, on Thursday, we can talk about that, a little bit more in detail, maybe, and maybe with a little more perspective, to relate it, to put it together, to see that it also belongs, but is connected perhaps a little deeper. Somewhere way down in one's emotional state, sometimes to be touched, and sometimes, from that touching, coming up into different directions, all the time related, so that a branch is that what relates. The trunk of a tree relates the branches, and relates to the flowers and the fruits. It is the trunk - I've compared this Barn with a trunk many times, because we come here with different roots. You know, where we came from, from our house, our home, our fathers and mothers, our family, our ancestors - those were the roots, our education. We were fed in a certain way by experience of life - our life. When we started to stand on our own feet, and left the household, and with the best wishes of an uncle, faced the world the way it actually was, and having to face it, and having to meet it in a certain way, and coming to certain conclusions. Those are the roots of a being. And they come together here and they wish, if the aim is right, to form a trunk of understanding.

It's very obvious that the group can start to function that way because it doesn't matter so much anymore, a root is a root, it brings up that what is good from the soil. You're not asking the root to be of a special kind. It may be, it may be a very heavy kind of a root and it may be, just a mecilium - nothing else but a very fine network of root system. But the function is to bring up food for the trunk. And the trunk receiving it does not ask which part of the root does it come from? It is useful, the trunk says, for the formation of branches.

And then each person again becomes a branch and bears fruit, maybe blossom first. Wouldn't it be wonderful that all of us could blossom out? And it really could be that kind of a tree, that it really could have that kind of a function that when you look at it and say, isn't that lovely that people like that can live together. You see, it would become known. It is not sufficiently known, and perhaps it's not the kind of publicity that I'm even interested in. I'm interested in that what is the kernel of us, that what is the kernel within; that is, that what is the trunk and the marrow. What makes the strength of a group ? The trunk. And the branches then are supported. And the flowers and the fruit - that is our contact with the outside world. That is how we are behaving, having received from the trunk some information, and trying to test it out in the outside world by trying to be more open perhaps, but at least with an attempt to be a little bit more conscious, and quite definitely conscientious; and keeping that in mind and in one's heart, to be able to produce a product as coming from the tree but worthy of such a tree, as belonging to Gurdjieff. And by Gurdjieff now I mean esoteric knowledge. That is what belongs to the totality of the universe. That belongs to God as a language. That is the way he communicates by means of such sincerity in words which are ethereal and cannot always be understood when you follow only the meaning of that what is expressed by a few letters. But that the language of esotericism is felt, and is afterwards communicated by a form of a mind which is instantaneous in reception. Those are the aims of course. That is the kind of a language that the trunk of the tree would like to talk, and then send out different branches wherever we are, wherever you may go afterwards, not necessarily here in Warwick. I don't conceive of that and I don't believe that you should. In time you must go, but you must go with a very firm definite determination, not to forget the road to objectivity. Because that

perhaps could stay with you regardless of what you're going to do in ordinary life, and how it will be sustained depends on how much you now will accumulate, how much there will be in the storage battery, which you can charge any time that you do any kind of work around here, any time that you come to any kind of a meeting, any time that you happen to see any of the so-called brothers and sisters - of course I don't call them that way, you know that. Fellow workers perhaps, comrades maybe, someone who is walking on the same road, with the same kind of an aim. And then sometimes hand in hand, sometimes protecting each other, sometimes by yourself when you have to go through difficulties where only you, yourself, can be and no one else.

You must remember these pictures, these ideas, these kind of symbolism, of seeing the Barn as having that kind of a quality, and the group of people who come for lunch. And then sometimes I say, don't talk. And then some say, then I won't go the lunch. And I say in my heart, how stupid you are.

Don't run away from the opportunities which are here. I'm not guaranteeing them, and I'm not saying that they are perfect, but I know there is something that could help you. And the sole reason why you want to stay here must have a meaning for yourself, because if it doesn't you must get out. But as long as it has a value, you can stay, but it has to be based on your desire to grow up, and to try to understand yourself, and to know what is needed for that: truth, in the real sense, absolute. And you will only find it when you are able to become objective to this, as if you are already on a higher level, and you look down on this Earth, as if you already have died and you are in heaven, or maybe on the planet Karatas or maybe on Mars. Who knows where your telescope will be, and how much contact you will keep up with the poor creatures - three-brained - living on this Earth and some of whom are your friends. Can you, at

times perhaps, see yourself objectively looking through that telescope? And then the consideration, again I say, as if you are not part of a little group. You sit on the side and you watch them, and you see them behave - your friends, and your enemies, and sometimes your family. And you have a judgment. And you say what is the level on which they happen to live now? And perhaps it is understandable and it is also perhaps excusable, and perhaps it is not anything you want to do anything about. But whenever you take in any kind of impression of that kind, please see yourself the way you are. Try to remember that at other times you are very much like they are. Don't criticize them unless you criticize yourself. If you want to help them, your help starts with your own hand, to do what you have to do, to see what is necessary for a proper behavior form. And then having experiences that what may have been a struggle within yourself, maybe then you're entitled to tell someone else not to be too stupid.

That is what I would like this group to become: a slow process, and only possible for those who really understand the meaning of life, the meaning of their life and the meaning of God. Because you cannot get away from these ideas without being so-called religious, or expressing it in the form of your behavior as a conduct for your life, for which you wish to take the responsibility, and which will then require you to see that life emotionally, as we say, in depth, maybe using that word by indicating more and more essentiality of that what actually is, and gradually come the foundation of all things existing in that what is, and never will change, and always will remain, which is not subject to any form of destruction. If that can come, I believe it is possible, I think we have to learn how to Work. We have to learn how not to forget. We have to learn how to remind each other, not by just telling and giving orders, but by just being. And in that kind of being

the way one is, anyone who's sensitive to any kind of an expression, even of a personality, even of a cat, even of a bird, will then be reminded of something that is existing in such creatures, and that you also exist with that same kind of life. It is not different, it's not more than someone else and it's not less. It's exactly the same value as the life of God Himself. There is no difference; there's only difference in forms. And therefore we have to learn how to make the form adaptable, so that it is, as a channel, not doing any damage to the current of life which flows through everybody.

We will talk more about these kind of things, and what is necessary in a posture, or in a proper attitude, particularly an emotional posture on the part of yourself. When you are quiet and you sit, and you think, and you try to maybe meditate, as it were in meditation you become a medium of an exchange between God and man. That is really the meaning of it: bringing about a contact of that what is of a higher level of being, wherever it might be, and taking it in in such a way that it can become digested by you, and converted into a wish to grow up to that, to that place where that life came from. If one can understand the reasons of being born, and, as it were, coming from Above, and then put into this form of a body, that at the moment even when it is born, actually, in the conception and the preliminary period of gestation, it doesn't have much sense as yet. But as soon it becomes born, as soon as the umbilical cord is cut, there is a realization : for God's sake why am I in this form? You must remember that, because it will stay with you all your life as a desire for wanting to become free.

That's the sole reason we talk about that freedom, because it's inherent in the birth of a man, that he really doesn't want that. He doesn't want to be bound, but he has to allow it because there are other forces higher than he is, which make him being born, and then when he

is born, they give him such forces, a Karma to read. In the beginning he cannot understand the letters, and he doesn't know the language of his Karma. But he keeps it with him hidden within. Also you might say, within his Magnetic Center, there is a little bit of a roll of parchment, and it has the characters on it, coming from heaven, in an unknown language; gradually, because of the experience of living on Earth and living his life, he will acquire that knowledge, so that more and more he will be able to understand when he takes it, picks it up, and he looks at it, and he can start to decipher a little bit of a letter here and there, and then a concept, and then maybe a short sentence. And, after some time, the whole book of his Karma will be unrolled as a scroll of the sacred information of God, given to mankind in the form for each person to be able to do with that whatever he finds to do, with his hands, and with his head, and with his heart.

Goodnight, everybody.

END TAPE

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